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MISSION PREMISES, BETHEL CHAPEL STATION, DEMERARA.

WEST INDIES.

BETHEL CHAPEL, DEMERARA.

THIS interesting Mission station was commenced about forty-five years ago. Previous to that time there were only three places of worship in British Guiana—one, a Lutheran church, in Berbice; another, a Dutch Reformed church, in Fort Island, Essequibo; and the third, a small room in the Old Court-house, Georgetown, Demerara. These places of worship were at a great distance from each other, the number of attendants was exceedingly small, and the services of their ministers confined to a few Europeans. The one hundred and fifty thousand slaves, then held in cruel bondage, were left to perish in heathen darkness,—no man cared for their souls—no provision had ever been made for their religious instruction, and even their presence was forbidden within the “sacred” walls of the white man’s church. The poor oppressed children of Africa were then more familiar with the dreaded sound of the driver’s whip than with that of “psalms, hymns, and spiritual songs.”

But there was a brighter day to dawn on this land of “darkness and of the shadow of death.” God, in his infinite mercy, influenced the heart of Hermanus Hilbertus Post, Esq., proprietor of Plantation Le Resouvenir; he became deeply concerned about the spiritual welfare of his slaves, and, at his request, the Directors of the London Missionary Society sent out the Rev. John Wray, who was honoured to be the first Christian missionary that ever preached the gospel to the poor black people of the colony. On the 6th of February, 1808, Mr. Wray arrived at Le Resouvenir, when he was received with the greatest cordiality by Mr. Post. A large room on the estate was at once fitted up for the purposes of religious worship, and before the end of the same year, Mr. Post at his own expense erected a new chapel, which he called *Bethel*. In a letter to a friend, dated January 12th, 1809, he remarked, “It would be ingratitude to our God and Saviour not to praise his name for what he has done. He has built his temple in this wilderness, and I trust has given us reason to call it *Bethel*, because many of the ignorant negroes have experienced the presence of the Lord.”

The Rev. John Wray continued to prosecute his labours at Bethel chapel with zeal, diligence, and some encouraging signs of prosperity, until the year 1813, when he removed to New Amsterdam, Berbice. After the removal of this faithful servant of Christ to that distant part of the colony, the infant church at Le Resouvenir was left upwards of three years without a stated pastor; and though the missionaries Davies and Elliot, then residing in Georgetown, rendered, at the time, as much help as their other engagements would permit, the newly converted Africans soon began to feel the want of a more regular pastoral oversight.

On the 23rd of February, 1817, the Rev. John Smith arrived to take charge of the Mission church at Le Resouvenir. On his arrival in the

colony he met with the frowns of those in authority. He was sharply told by Governor Murray, "*If ever you TEACH A NEGRO TO READ, and I hear of it, I will BANISH YOU from the Colony immediately.*" But he who became the MARTYR OF DEMERARA was not the man to be driven from his purposes by the frowns of his fellow-mortals. He had counted the cost, and he was prepared to encounter the greatest trials for the cause of Christ. "On a second interview with the Governor he obtained permission to preach, and the promise of protection." From that time to the 21st of August, 1823, the day on which he was arrested by the military authorities, and brutally dragged to prison, Mr. Smith continued to labour with great fidelity and success at Le Resouvenir and the neighbouring estates. The effects of his important self-denying labours are to be seen to this day.

After the death of the martyred missionary, in the colony jail, the chapel, in which he had so often and faithfully declared the word of life, was handed over to an Episcopalian clergyman, and the oppressed slaves were left as sheep without a shepherd. But God remembered his people, heard their cries, and graciously answered their prayers. In June, 1834, the Rev. C. D. Watt arrived in Demerara, and in the following year he obtained the grant of a portion of the land in front of Montrose, a plantation in the near vicinity of Le Resouvenir. The old chapel in which Messrs. Wray and Smith had laboured was restored to the Society, and was removed by Mr. Watt to Montrose estate, where it was re-erected and opened for Divine worship in February, 1836. After the emancipation of the slaves, in 1838, the congregation at Montrose soon became so numerous as to require an enlargement of the chapel. In 1844, Mr. Watt was obliged to relinquish his connexion with the Mission, on account of ill health; but before he left the colony, he commenced the erection of a more commodious chapel, which was opened in March, 1845, during which year, the Rev. W. G. Barrett, now of Royston, took the oversight of the church. Mr. B. laboured with great faithfulness, and encouraging tokens of success, in connexion with this station, until the beginning of 1848, when he was compelled, by failure of health, to return to England, and was succeeded by the Rev. J. H. Hughes,* formerly of Llangollen, Wales, who continues the present pastor of the church.

Early in 1851, owing to the repeated encroachments of the Atlantic Ocean, it became necessary to remove the chapel from plantation Montrose to a populous village, called *Beterverwagting*, about three miles higher up on the coast. This work was attended with great labour and expense. It was re-opened for Divine worship in June of the same year. A dwelling-house for the Missionary, and a comfortable School-house, have also been erected in the village. (*See Engraving.*) By the removal of Bethel Chapel to *Beterverwagting*, the people residing at *Plaisance* village were deprived of their usual place of worship, and last year a neat

* Mr. Hughes and family are now on a visit to England.

and substantial chapel was erected in that village for their accommodation.

The removal of the Mission Station from plantation Montrose has been attended with the most pleasing results. The means of grace are better attended—the day and Sabbath-schools have increased in number, and the “House of God” is brought near the people. The new chapel at Plaisance is well attended, and the day and Sabbath-schools are as thriving as can be reasonably expected. The people in connexion with these Mission Stations have contributed nearly two thousand five hundred pounds, towards various religious purposes, within the last five years; and though many of those who have been the most faithful supporters of the cause of Christ are now *old and poor*, it is hoped their children will partake of their spirit, and that the interests of religion will not suffer for the want of Christian liberality. And may the hundreds who attend the means of grace in these villages be brought to feel the saving influences of God’s Word and Spirit!

BERBICE.

ITHACA.

THE Rev. James Roome, after a visit to England, in 1847, returned to the colony early in the following year, and resumed his Missionary labours, though under a considerable disadvantage, for want of a suitable place of worship. From that and other causes of discouragement, the faith of the Missionary and his people had for some time been severely exercised; but in the course of the past year, and especially towards its close, a signal change passed over the same. The initial measures were taken for rearing a new sanctuary, obstacles which had seemed for a time to oppose the peace and prosperity of the Mission, were rendered powerless, and doubt and solicitude were converted into praise and thanksgiving.

The details of these gratifying events are given by Mr. Roome in the subjoined extracts from a letter, dated 18th January ult. :—

“As the year (1852) rolled on things began to brighten among us. I endeavoured to keep myself and people close to a throne of grace, and the faithful discharge of every duty. The prospect of having a new chapel had a happy effect on the minds of our people. On the 1st of August we raised 250 dollars towards its erection. From that time till the end of the year our path was like that of the ‘just, which shineth brighter and brighter till the perfect day.’ The year has closed upon us most auspiciously! To God be all the praise.

“The congregation has been good, and

the schools have been well attended, whilst seventeen have been admitted to the church. The income (including aid from three other stations towards our new chapel) has exceeded that of the preceding year by some 600 dollars.

“Last Sunday week, our people were of one heart and of one soul, which they evinced by assembling in larger numbers than they had done for twelve months previously. About 600 persons were present at our morning service, and if ever my soul prayed for blessings ‘vast’ and lasting as ‘eternity’ to be showered down upon them, it was then!

The following Sabbath I felt fortified in preaching from Numb. xxiii. 21, 'The Lord his God is with him, and the shout of a king is among them.'

"I made attempts formerly, not only to visit every house, but to address a few plain, faithful, and affectionate remarks to each member of the family. But I always found my strength fail before I had half finished. The plan I had adopted this year was to visit every house, and invite all the inmates to assemble in the street to hear the word of God. This they did, and I was thus enabled to address them all at once. We have six-teen streets in the settlement, in all of which I have thus preached the gospel in the open air, to large and attentive congregations. I held the last of these services on Christmas eve. One object I had in view was to draw out those who are too careless to come, even a few hundred yards, to the house of God. I was much pleased to see many such attend the open air services. These services were in addition to all my other engagements, and pretty severely tested my strength. Through the Divine mercy, however, I have not had a single silent Sabbath this year; nor more than one since my arrival three years since.

"I may mention two or three cases:—Runy George had been a professor years ago; but she had wandered far from God. I preached one Sabbath from the words, 'Jesus passed over the brook Cedron, where was a garden,' John xviii. 1. The word came with power to her heart. She was brought as a penitent sinner to the foot of the cross, and has since become a very consistent member of the church.

"Boatswain James was long a teacher at Ebenezer Chapel. While there he took a farm, neglected prayer, and fell into gross immorality. The farm proved a failure, and then he came to reside at Ithaca. Here he greatly annoyed me by getting up tea parties,

which were prolonged until day-break. Just after one of these I saw him coming towards me, and after a few moments' consideration, I addressed him with the solemn inquiry, 'What kind of an account will you give at the day of judgment?' The question seemed to have entered his soul. He informed me months afterwards that he went home, but had little rest that night. The question returned, 'What account shall I be able to give at the day of judgment?' This led him to Christ, from whom he had wandered, and he has since become a consistent member of the church, and an active Sabbath-school teacher, &c.

"Another case is that of a young man, who, for seven years past, had been my bitterest enemy. I once discharged him for bad work, and since that time he had done every thing in his power to get me hence. Unknown to me he used to come to our place of worship 'by night.' He became sick, and felt that if he died he should be lost. He was led to cry for mercy. Then he came and conversed with me, joined the candidate class the first Sabbath this year, and has since become a Sabbath-school teacher. Thus God is working among us for his own glory and the conversion of sinners.

"On the 9th November last, we had a very interesting service, on the occasion of laying the foundation-stone of our new chapel. The children, about 150 in number, formed a procession, headed by Mr. Dalgliesh and myself, and walked to the site of the new chapel. I commenced by giving out the hymn—

'God in his earthly temple lays
Foundations for his heavenly praise.'

I then read a psalm; and after another hymn had been sung, Mr. Dalgliesh delivered an address to a large concourse of people. I had the pleasure of laying the foundation-stone, and Mr. Jansen concluded with prayer."

POLYNESIA. TAHITI.

As it is probable that many of the Society's friends are but imperfectly acquainted with the circumstances that led to the partial suspension of Missionary labour in Tahiti, and the temporary withdrawal of some of the labourers from the Island, we would invite attention to the outline

of recent events given in a letter from the Rev. William Howe, dated 28th September ult., and addressed to the Rev. Dr. Ross, Sydney.

The facts adduced in Mr. Howe's impressive narrative afford decisive evidence in regard to two important points; *first*, that the injurious restrictions imposed by the Governor upon the Missionaries, are not in their judgment only, but also in that of Her Majesty's representative on the Island, a breach of the treaty between the French and English Governments; and *secondly*, that the Missionaries, in refusing to accede to the terms on which alone the Governor would allow of their retaining their pastoral relations with the native churches, have adopted a course which, however painful, cannot fail to commend itself to the approval of the friends of Christian truth.

"According to previous invitation," writes Mr. Howe, "I dined with the Governor on the 24th of August, and we afterwards retired to the verandah, and spent half an hour in conversing freely on the position of the Missionaries. He expressed his deep regret that his severe indisposition had prevented him from paying that attention to the matter which was necessary to enable him to form a correct opinion of it; but that, being better the last few days, he had read over all our papers, especially the memorial, which he praised as a document of great clearness of diction and of exposition, and that it left no doubt on any necessary point of our grievances or desires, so that he thought that he comprehended the whole case. I said I was happy to find that we had so expressed ourselves as to be understood; but that if in any one point he wished for further information, I should be most happy to give it. He replied that there was only one point which he could not understand, and that was our refusal to recognise the authority of the Government over us. I answered, that I could not conceive from what source he had derived that impression, for it certainly was not conveyed in any of the documents with which I had had anything to do; on the contrary, we admitted that we were as responsible to the Government as any other foreigners in the place. That which we objected to was not the required sanction of the Government, but the mode of election to office. Since churches were formed in Tahiti, we had taught the people that those only had the right to choose the minister who were communicants in the district; and as the new law gave that right

to the chiefs of the district without any respect to character, we could not recognise it without contravening the instruction previously given to the people. He replied, 'You are right; as a philosopher, my conviction tells me that you are right. The moral are much more likely to choose correctly than the immoral; but the law is passed, and however inconsistent it may be, I must maintain it. France has been in great disorder, and is only now returning to a state of order, and the universal feeling in France now is in favour of *order*, and this must extend to her remotest dependencies.' I thanked him for the admission of the correctness of the principles we wished to maintain, and added, that as the law did not rescind the one of last year, which allowed the people to apply for any minister they chose, we should be most happy to continue our labours on that principle, until the next meeting of the Legislative Assembly; or, indeed, there being no law against it, if he would allow us to teach and preach independently of the national church, until the law could be altered, we would gladly take that course. He replied, 'While I admit, as a philosopher, the justness and the reasonableness of the principles you lay down, as a politician there may be reasons why I ought not to allow them in certain cases.' I answered, 'True, when parties employ them against the state, and for political ends; but your Excellency is aware that we appeal to all our past proceedings as illustrative of the fact, that we have in no way acted politically; and that even on those points in which the law has pressed upon us, we have never attempted to complain to the

people, or to create any disturbance, but have invariably complained to the Government itself. We fear no investigation on that subject, and should our request be complied with, I have perfect confidence in the whole body of the Missionaries, that they will attend only to their own ministerial duties.' He then said, 'Well, I will review the case again, and when I have made up my mind, I will let you know my decision through your consul.' When I was about to leave, he assured me that we should have an answer in a few days.

"That answer was a negative. Mr. Miller, our consul, was so surprised at it, that he called upon the Governor to ask him if he rightly understood the request that we had made, as the answer was so directly at variance with his view of the understanding entered into by the two Governments, concerning us. He replied, 'Yes, I fully understand the question, and have given my answer accordingly.' He then repeated the remarks he had previously made to me, on the political necessity of the case; but at the same time he did not hint that we had forfeited our right by any act of our own. Mr. Miller reminded him that all we asked was the liberty the Catholic priest is enjoying at Mairi-pehe, who has service in his own house, and all who are inclined may go there, and do so. He answered, 'Yes, I know that, and any one else can have the same liberty, except those who belong to the London Missionary Society; there are political reasons why they at present should be denied it, yet it may, perhaps, ere long, be granted to them. He then named, as a partial reason, a difficulty which was then pending at Hiitiaa, but he did not hint that we were in any way mixed up with it. Mr. Miller then said that he would send the case home with the expression of his opinion upon it, which was, that the refusal was in contravention of the guarantee given to the British Government concerning us. He replied, 'Do so; and I shall write to mine, to say that the course I have taken is absolutely necessary for the good government of this country.' Mr. Miller then wrote a letter to him, acknowledging the receipt of his answer, and at the same time stating that it was in his opinion a violation of the religious liberty guaranteed to the British Government on our behalf.

"After Mr. Miller had made known to us the Governor's answer, the very great expense of living at Papeete, in addition to the large rents the brethren were compelled to pay, and above all there being nothing to do, led all to feel it to be their duty to go to less expensive places, and there to wait until a final decision should be taken on the question in England. Mr. J. Barff and family have therefore gone to Huahine, Mr. and Mrs. Chisholm and family to Raiatea, and Mr. and Mrs. Lind to Rurutu.

"My remaining here was unavoidable, seeing that I am in possession of the Society's property, as well as of that belonging to the British and Foreign Bible Society. We continue to occupy the mission house without being interfered with.

"On reviewing the whole case, I feel fully satisfied with the course we have taken in refusing to hold office in the newly-formed national church. Had a desire to keep our stations induced us to take the other alternative, we should all have been involved in difficulty now, or have been compelled to compromise our principles.

"What effect this new state of things with regard to preaching, may have upon the circulation of the sacred Scriptures and of tracts, remains to be seen. We have worked off four sheets of the strictures upon the Popish Catechism recently placed in the hands of all the native preachers. Mr. J. Barff's removal has checked our progress a little for want of copy, but we are filling up the interval by printing a third part of an elementary arithmetic, which we have had by us for some time. That the Governor intends to carry out most vigorously his determination about preaching is clear, from the fact that he has appointed foreign directors to reside in different parts of the island, that they may instantly check any attempt at deviation from the laws of worship, &c. One of them, who is appointed to the coast from Point Venus to the Isthmus, requested Mr. Collie to inform me, that he begged I would not make my appearance in that part for some little time to come, without going straight to him first, as he would be compelled to enter into an investigation of my motives for going, which might occasion me some trouble, and which he was most anxious to avoid.

“ Thus, for the present at least, those who cannot bow to the yoke of the state church are not only forbidden to preach, but they are forbidden also to have any intercourse with the people. This is a most painful position to be placed in, and will be felt by the Society to be a most humiliating one. Many of our friends will probably be ready to say, ‘ Is this the end of all our prayers, money, and labours bestowed on Tahiti?’ I and my brethren have for a moment entertained the same feelings which are supposed to have prompted the question; but we have been checked by the conviction that ‘ the word of the Lord has not returned to him void’ from Tahiti. On the contrary, it has been the instrument of enabling many, very many, to leave a dying testimony behind them of the efficacy of the Gospel preached among them to enlighten the Valley of the Shadow of Death, and to open to them a glorious vision of future and eternal happiness. Yes, should not another soul be gathered in from Tahiti, I fully believe that at the last day it will be found that no scanty harvest has been reaped in this recently heathen land. It appears to me that it would be quite as proper to say that the preaching of the Apostles, in consequence of the present depressed state of truth

in the countries in which they laboured, was a failure, as it would be to apply that term to the labours of the Society in Tahiti.

“ Besides, it is not yet certain that Popery will soon triumph in Tahiti. Its prospects are indeed now much brighter than they ever were before. The arm in which it trusts is now more vigorously thrust forth in its favour; but there is yet a stronger arm above it, that with one stroke can shiver it to atoms. If it do so, all the hopes of Popery, and our fears, will be scattered to the winds. But if otherwise, we know that ‘ the triumph of the wicked is short,’ that the Head of the church ‘ will do all his pleasure,’ and that ‘ He must reign until he hath put all enemies under his feet.’ It is matter of great thankfulness that the entire Scriptures have been so extensively circulated throughout the group, so much so, that I doubt if a family can be anywhere found that has not one or more copies within it. Should the edition of the hymn-books and of the New Testament arrive soon, they will have a very powerful tendency to secure still the feeling of the people, and especially of the young, towards Gospel truth; and in the mean time we shall be able to see more clearly the designs of Providence with regard to the future.”

WESTERN POLYNESIA.

VOYAGE OF THE “ JOHN WILLIAMS.”

Extracts from the Journal of Revs. Messrs. Murray and Sunderland.

(Concluded from page 166.)

NEW CALEDONIA.

LIFU.

“ THE distance between Fate and Lifu is only about 200 miles, yet owing to unfavourable winds and the roughness of the weather, we did not reach it till Thursday, the 3rd of June, and then we had to beat nearly the whole length of the island before we got to the part where the teachers are located. We reached that on the morning of Friday, the 4th, and found anchorage about five miles to leeward. We had some intimations at Aneiteum and Fate that a change was in progress on this island, and before we got to anchor we saw enough to convince us of that.

A CHRISTIAN TEMPLE REARED IN THE DESERT.

“ A very large white chapel and dwelling-house afforded cheering evidence of the change that had taken place. From a foreigner also, and one of the teachers, who came on board before we reached the anchorage, we obtained joyful tidings; but it was not till we went on shore that we had any adequate idea of the reality. It will be recollected what Lifu, and the whole group to which it belongs, were in former years. It, and the neighbouring island of Maré, were as unpromising as any field towards which our

labours have been directed in Western Polynesia, with the exception of Eramanga. Even so late as last voyage we found Lifu abandoned by the teachers, on account of war, which then prevailed at the district where they had been located. And all who are acquainted with our efforts in Western Polynesia know what *Maré* has been. On that island a greater number of massacres have taken place than on any other island throughout the whole of Polynesia, yet these are the very islands on which at present there are the most remarkable indications that the Gospel is about to accomplish a signal triumph.

"The vessel had been seen from the shore, and had been conjectured to be the *Vaa lotu*, (the Christian ship), and large numbers had assembled opposite the anchorage. We hastened on shore, and received a most cordial welcome from the natives. We were, of course, greatly surprised and delighted to find, instead of wild, naked, boisterous savages, the people all more or less clothed, all unarmed, and all eager to express their grateful satisfaction at seeing us. The chapel and teacher's house were about five miles distant. A large part of the road lay along the beach through soft sand, so that we had a fatiguing walk; but we were richly repaid when we reached our journey's end. The first object that attracted our attention was the *chapel*. It is a very substantial stone building. It is *one hundred feet long by forty broad*. There is a good pulpit and reading-desk. It is furnished with venetian windows and doors of tolerable workmanship, and is in the course of being furnished with seats. The walls are nine or ten feet high, and about three feet thick. The house as a whole is a most astonishing work, considering the circumstances under which it has been built. There are only *two* teachers, Tui, a Samoan, and Pavo, an Aitutakian, on the island, so that the great body of the work has, of course, been done by the natives. They had the assistance of Maka, a Rarotongan teacher from *Maré*, for a short time. It has been in hand only *four months*. From the chapel we proceeded to the *teacher's house*. It is of a moderate size, plastered, very neat and commodious, and altogether very creditable to its occupants, and also to the natives

by whose assistance it was built. It is inclosed with a fence, and has a neat gravel walk in front and a gate, which give it quite a civilized appearance, not at all like a place which was so lately a 'wilderness and a solitary place.'

PAGANISM SUPPLANTED BY CHRISTIANITY.

"It is only about two years since the teachers returned to the island. The state of things was unsettled for some time after they returned, so that the great change, which has so altered the external aspect of things, must have commenced only about eighteen or twenty months ago. Its progress has, therefore, been amazingly rapid; and, while it would have been surprising under any circumstances, it is especially so, considering the feebleness and inadequacy of the instrumentality under which it has taken place. The island is fully *one hundred miles* in circumference, and the teachers, as has been already mentioned, are only *two* in number. The whole island has abandoned heathenism and professed Christianity. The people are most earnestly desirous to obtain Missionaries and teachers to instruct them. They are literally *waiting for His law*. And where they have been instructed in that law, and have the Gospel preached to them regularly, they are yielding a measure of obedience that indicates some considerable regard for it. There has been no war throughout the island since the change commenced. Cannibalism, once so painfully prevalent, has entirely ceased. *Polygamy*, one of the most difficult things for a people to abandon, and especially so, when, as was the case here, the wives are virtually the servants or slaves of the husband, and do all the most laborious work, is being discontinued. There are about seventy candidates for baptism, all of whom have abandoned this and every other heathen practice. There are about 300 members of the Friday meeting, and it is a condition of admission to it, that this, and every other decidedly immoral practice, be laid aside. The candidates for baptism, we suppose, are included in this number; and half of it may consist of women, or unmarried men, so that, probably, about 150 have abandoned the evil in question. The teachers report that their large chapel is filled every Sabbath, so that it is probable

there is a congregation of from six to eight hundred.

"The people are eagerly availing themselves of what little facilities they possess for learning to read. These are very slender. They have a little *spelling-book*, and about ten pages of *Scripture extracts* in print. Some are able to read all the books they have got, and multitudes are learning. Their eagerness to obtain books is very great. They seem as if they would do anything, or part with anything, to obtain them. *Missionaries* are now much needed to take advantage of the mighty movement, to direct it aright, and carry it forward to its legitimate results. It is already in advance of the instrumentality by which it has been originated and so far carried on, and unless *Missionaries* be obtained shortly, a reaction will be likely to be the consequence. The teachers are obliged now to employ the most hopeful and advanced among the natives to conduct services among their countrymen. They, of course, are very unfit for such work, but the necessities of the case are such as to leave no choice.

"Hitherto the teachers have lived together, and have itinerated extensively. They have been all round the island. Now they are about to separate, with a view to meet the wishes of the people, and embrace the wide field as widely as possible. The island furnishes one of the finest and most inviting fields for *Missionary labour* among the many islands on which our teachers are at work throughout Western Polynesia. The present state of the people, the healthiness of the climate, the extent of the island, and other considerations which might be mentioned, place it in the foremost rank, and give it a claim second to that of no other, except perhaps

MARÉ.

"We stood first for Suaecko, where there is anchorage. This is the place at which the teachers were first landed. On the evening of Saturday, the 5th of June, we were sufficiently near to have intercourse with the teachers, and during the night we got to anchor. Thus we had the great privilege of spending the Sabbath at this interesting station.

"We had heard at Toka of the death of

Fili, one of the teachers of this place. He was taken ill at Toka, whence he had gone to assist in building the chapel. His end was peace. He encouraged and exhorted his wife, his fellow-labourer, and the natives, to steadfastness and constancy, and expressed his satisfaction in being privileged to die in the work of God. The poor people made great lamentation over him. May his removal be made a blessing to them! He was several years a teacher in Samoa, and he has been between five and six years on Maré.

A SABBATH TO BE REMEMBERED.

"We anchored nearly abreast of the Mission Station. From the place where we lay we had a full view of the chapel and the teachers' houses,—deeply interesting objects to us on this, so recently, dark and repulsive shore. Towards these we saw large numbers of the natives making their way along the beach, in order to unite in the hallowed services of the sanctuary. As the time for the public service drew near, we proceeded on shore. We landed at the very place where, eleven years ago, *Tataio and Taniela*, the *first* teachers, were landed. What a change since then! A very large number of people, perhaps six or seven hundred, men, women, and children, were assembled near the landing-place. They were all seated in a large circle. All were more or less clothed, and all looked so pleased and so kind. Their appearance was thrillingly interesting, especially to those of us who had recently seen them in circumstances so different. No one moved till it was proposed that we should proceed to the chapel. The scene at the chapel was animating and interesting beyond description. It is 72 feet long, by 24 broad. It was densely crowded. One of the teachers conducted the devotional part of the service, and one of us gave a short discourse from Luke xix. 10, one of the teachers interpreting. The people listened with great apparent interest. Hymns in the native language, composed by the teachers, were sung. These are in manuscript. A portion of Scripture was read from the extracts mentioned. These were prepared by Mr. Pitman, with the assistance of Tauga, who was for several years on this group, and printed at Rarotonga.

"Between the morning and afternoon services, a Sabbath-school is held, which is at-

tended by about 200. At this they are not able at present to do much besides learning to read. To this they apply themselves most vigorously. There are 31 good readers at the Station, and hundreds are learning. There is a Friday meeting, whose members number 200, and there are 51 candidates for baptism and church membership. The service in the afternoon was conducted in a manner similar to that in the morning. The congregation was smaller, a number of the people who had come from a distance having returned to their homes. The services being over, we returned on board, astonished and delighted at what we had seen and heard. The change that has taken place is perfectly amazing. Verily, 'it is the doing of the Lord, and it is marvellous in our eyes!'

"The state of things at *Kuama*, the principal Station, is similar to what it is at *Suaeko*. A chapel has been erected, 120 feet by 30, which, the teachers say, is filled every Sabbath. There are 50 good readers at that Station, and the body of the people, old and young, are striving to learn. A large number at both Stations have abandoned polygamy, and other works of darkness. The Sabbath is universally observed throughout the Christian district. It is a very rare thing to see an individual at *Kuama* without some article of clothing, and altogether the external aspect of things has undergone a marvellous change.

THE IMPOTENCE OF CARNAL WEAPONS WHEN OPPOSED TO THE FORCE OF TRUTH.

"We have endeavoured to trace, as accurately as we could, the rise and progress of this remarkable movement. The island of *Maré* is divided into four political divisions. Two of these, *Suaeko* and *Kuama*, are now united under one chief, and form the Christian division of the island. The other two are still generally heathen. *Puama*, the principal chief of these districts, is a zealous heathen. There are throughout this division of the island small parties, and even whole villages, *lotu*, and natives go regularly to it on Sabbaths, and conduct services, and address their countrymen to the best of their ability. Seine, the old chief of the now Christian district, who received the first teachers, and protected them and their successors till the close of his life, was not

friendly to Christianity. He was accustomed to admonish the people to do what he himself did, to cleave to heathenism, and not worship the God of the strangers; and probably he would have used something more than words to restrain the people, had any considerable number of them attempted to join the *lotu*. Thus it is probable that a considerable impression had been made before his death, though it did not appear. He died in December, 1848. After his death, his sons, *Naisili Suaeko*, *Naisili Notokurupo*, and *Pulango*, who share among them his authority and influence, embraced the *lotu*, and exhorted their people to do the same. They said, 'Now our father is dead, who led us astray, let us cast off old customs and evils, and turn to the Word of God.' They themselves set the example by dismissing their numerous wives, abandoning all heathen practices, observing the Sabbath, attending the means of grace, applying themselves to learn to read, &c. Their example was extensively followed, first throughout their own district, and subsequently through that which is united with it. Some time after these occurrences a very interesting event took place. The heathen party assembled at the boundary of the two districts, and sent a challenge to the Christian party to come and fight with them. *Naisili Suaeko* (he has *Suaeko* appended to his name because his mother belonged to the district of *Suaeko*), and *Maka*, one of the teachers, went to meet them, not with carnal weapons, but with those which are spiritual, and mighty through God. Each of them assailed the assembled warriors with these weapons. The chief told them, in the course of his address, that they were not afraid of them,—that they were not afraid of *men*, but that they were afraid of God; that they desired the Word of God, and would not fight. He and the teacher also denounced war and heathen practices as bad, and commended to them the Word of God and the religion it teaches, exhorting them to cast off the one and embrace the other. The hostile party were so far overcome by these weapons, that they returned quietly to their own homes, and there has been no more war on *Maré* from that time till the present. The heathen party tried to provoke the other by charging them with cowardice, and telling

them they were afraid of them. They were steadfast, and so the matter ended.

"Shortly after this they set about the erection of a chapel at Kuama, and in *one month* the large chapel mentioned above was finished. They went about it with amazing spirit and vigour. Men and women, old and young, all lent a hand. Hence it was finished in the above almost incredibly short space of time. It is seated throughout, and has a tolerable pulpit and reading desk. It is not, however, built of stone, and is not, therefore, very substantial. It was the first house that was erected for the worship of the true God on the New Caledonian Group.

THE PAST AND THE PRESENT CONTRASTED.

"The following notice of our visit to the Station of Kuama, will appropriately conclude our account of Maré. We left Suaeko on the evening of Monday, and were off Kuama on the following morning, Tuesday, the 8th of June. Notice of our visit had preceded us, so we found the people all prepared to receive us. When we went on shore, we found them seated in a circle in the same way as at Suaeko, waiting to receive us. As at the other place, all were more or less clothed, and nothing indicative of their former savage state appeared, but all looked most orderly, peaceable, and kind. No one stirred except the chiefs and a few principal people, who rose to welcome us. The sight of full one thousand people, who had so lately been fierce, cruel, treacherous savages, as these appeared, was cheering and animating beyond description. What a contrast did it present to the circumstances under which we landed at the same place a few years ago. Then a tumultuous crowd of wild, rude savages pressed upon us as we landed, through whom we could with difficulty force a passage. And everything we saw around us was in keeping with the altered state of the people. We went first to the house of the teachers, which is a very neat plastered building. Besides two houses of this description belonging to the teachers, there are eight or nine other plastered houses in the neighbourhood, belonging to the chief and others. These gave a very interesting appearance to the village. When we had looked round the neighbourhood, the signal was made for the people to assemble in the

chapel, and in a few minutes the spacious place was crowded. There must have been fully one thousand present. The meeting was commenced by singing and prayer in the native language, after which addresses were delivered by us and by Mr. Geddie, the teachers interpreting. The exercises were concluded by prayer.

A TOKEN OF GRATITUDE.

"After the meeting another deeply interesting scene was witnessed. The whole body of the people came to us with a present. It consisted chiefly of yams. Man, woman, and child brought each their yam, or piece of sugar-cane. All came in the most orderly manner, and as they passed, after laying down their gift, shook hands with each of our party. When all were collected, one of the chiefs addressed a few words to us, the import of which was, that the yams, &c., were an expression of their love to us, and their joy at seeing us. We replied, and all passed off in the most interesting and delightful manner. In addition to the above, ample provision was made for our entertainment, in the way of cooked food. The poor people seemed anxious that nothing should be wanting on their part to convey to us the strongest expression of their grateful satisfaction with our visit, and on account of what had been done for them, through the instrumentality of our teachers.

"We returned on board, feeling and remarking that if ever there was a field prepared of the Lord, and white unto the harvest, surely this is the field.

"We left Maré on the evening of Tuesday, the 8th June, and, after touching at Aneiteum, again put to and stood for

NINÉ, OR SAVAGE ISLAND.

"We sighted this island on Wednesday the 30th of June. Owing to the lightness of the winds we did not reach *Mutatau*, the part of the island to which missionary operations have hitherto been confined, till the following day. We had heard of the welfare of the teacher and his family from natives who came off to us from other parts of the island. We had the satisfaction to have these accounts fully confirmed when the teacher himself came on board. He and his family, though they have been exposed to many dangers from the heathen party, have been

very kindly treated by those who have attached themselves to them. These have stood nobly by them, and have uniformly declared, and acted consistently with the declaration, that they were ready to die in their defence. They have supplied them to a large extent with the necessaries of life without remuneration. They have assisted in building a house. They have also built a chapel, and have given a very encouraging measure of attention to the instructions of the teacher. Having landed the supplies for the teacher at Mutalau, and also the property belonging to the chief, Laumahina, we stood for *Alofi*, another part of the island, at which we intended, Providence permitting, to commence a new station. Laumahina, and his son Latoa, a very promising youth, have been in Samoa since last voyage. Both have learned to read well, and are well acquainted with the way of salvation, and have a considerable general acquaintance with the Scriptures. The father, who is a very interesting and hopeful man, remains in his native land, where we trust he will be of great use, and the son returns to Samoa, to be further instructed in the institution at Malua.

"Laumahina and Paulo, the teacher, accompanied us to Alofi, to assist us in introducing the teachers we wished to place there. We found that the native Peniaminu, who after being several years in Samoa, had been placed as a teacher at Mutalau, had acted inconsistently, and had left the island. His example had not been so injurious as it might otherwise have been, inasmuch as he told the people that he was all wrong, and admonished them not to look to him or imitate him.

NATIVE CHARACTER.

"We had the great satisfaction to find an open door at Alofi, and on Friday, the 2nd of July, we landed two teachers there, Mose and Kalepa, under circumstances very encouraging, considering the state of the island. The chief, Togia, under whose more immediate protection they are placed, gave us the strongest assurances he could that he would stand by them. He said, 'he would place them on his head and on the palms of his hands,' the strongest native mode of engaging to take care of anything. He was vastly pleased with the small present we gave him. The

people are in a very rude state at this district, and throughout the whole of the heathen part of the island. They are the most impetuous and ungovernable people we have seen any where. Their desire for foreign property (hatchets, fish-hooks, and beads) is unbounded, and when they come into contact with foreigners their one only object seems to be to possess themselves of these. This is partly to be attributed to the fact that they very seldom see a vessel. In their own wild savage character there is everything to repel visitors, and they have scarcely anything at present to offer in the way of trade that is of any value. Thus they have very seldom an opportunity of getting foreign property. They are, notwithstanding their present repulsive character, a very interesting race of people. There is an amazing degree of energy about them, which when brought under proper control and direction, will turn to valuable account.

ENCOURAGEMENTS.

"Throughout the Christian district, that is, the district in which the teacher lives, a considerable impression has been made. The entire district, embracing a space of about five miles along the coast, has received the *lotu*. Heathen practices have been abandoned, and a very encouraging measure of attention is given to the outward observances of Christianity.

"Family worship is generally observed, and many are accustomed to retire to the bush for secret prayer. The Sabbath congregations average upwards of one hundred. The chapel must have been a great work for a people in the state in which these are at present. The number who took part in the work was very small compared with the large numbers who engaged in similar works at Maré and Lifu. It is forty-two feet long by about thirty broad. It is inclosed with boards, as is also the teacher's house. The procuring of these must have been a very laborious work, as they have not a pit saw, and had them all to cut out with hatchets and axes.

"The Christian party is not confined to the district where the teacher lives. Considerable numbers have received the *lotu* in various parts of the island. These are distinguished from their heathen neighbours by wearing some article of dress.

PREVAILING SUPERSTITION REGARDING
THE CAUSE OF DISEASE.

"The heathen party, which is still the great majority, continue to blame the teacher and the new religion for occasioning disease and death, and several times they have seriously talked of killing the teacher. When an epidemic has visited the island, or when some step has been taken which they thought likely to occasion one, they have been in great wrath, and have all but proceeded to acts of violence. On one occasion they came with the intention of killing the teacher. Their time was well chosen. The teacher had only women, children, and old men about him, all the able men having gone to a distance to cut wood for the erection of the chapel. Thus there was no human obstacle to their carrying out their designs. The teacher and family were helpless as lambs in the midst of wolves. An unseen eye, however, was upon them, and an unseen hand was their defence. The heathen party left without offering them any violence. The erection of the chapel gave great offence to the hostile party. They threatened that unless the Christian party would desist from the building of it, they would make war upon them. The teacher referred the matter to the people, and they determined to go forward with the chapel at all hazards. The other party were somehow restrained from carrying out their threats, and the interesting work went forward, and a house for the worship of the true God was erected on Savage Island.

PECULIAR CUSTOMS.

"The natives of Savage Island are manifestly a branch of the great *Malay* family that people the whole of Eastern Polynesia, yet in some of their customs and practices they differ from most if not all of these. *Suicide* is of rather frequent occurrence. This seems to arise from the proud, haughty spirit of the people. Parties get offended or thwarted in their wishes, and cut the matter short by putting an end to their lives. Parties desirous of being united as man and wife, when prevented by their families or others from carrying out their wishes sometimes go and die together. The same step is sometimes taken by those who have some *physical* blemish which subjects them to ridicule, and consequent mortification. The mode of commit-

ting the unnatural and revolting deed is by *drowning*. The party or parties either leap from a height into the sea, or coolly swim out to the ocean and drown themselves. 'A *wounded spirit* who can bear?' May the only effectual remedy for a wounded spirit speedily be made efficacious to very many of these deeply degraded, but yet interesting people! They have a great dread of sickness. To this it is owing chiefly that the sick are removed into the bush. A temporary hut is erected to shelter them, and their relations visit them and take them food, but no one remains with them. They do not bury their dead in the earth, but deposit them in caves, with which the island abounds. They wrap up the bodies in native cloth. Sometimes parties are buried in the sea at *their own request*. When this is done the canoe in which the body is taken out to sea is no more used: it is left to drift where it may. *Illegitimate* children are put to death. The relations of these are ashamed to own them. The teacher has succeeded in saving one of these. *Cannibalism* is unknown on the island. Polygamy is general among the heathen party. With *two* exceptions it has been abandoned throughout the Christian district. Among these *theft* has entirely ceased. It is very common among the heathen. *Wars* used to be of very frequent occurrence, but there has been no disturbance of consequence during the last three years. There is a peculiarity in their mode of conducting their wars worthy of notice. The *originators* of the war and those possessed of *authority* are almost the exclusive objects of vengeance. There is no such thing as indiscriminate slaughter. The chiefs have very little influence. The man who renders himself most formidable by warlike deeds is generally the man of greatest consideration and influence. They have some idea of a future life, but it is very vague. They have no idols, but they have sacred things and places, and render, through their priests, some sort of homage to Tagaloo, the great deity of Polynesia. Their sacred characters are not priests properly so called, for they offer no sacrifices. They present prayers to the god or gods, not regularly, but when something is particularly needed, such as rain. The Christian party now set the usages of heathenism altogether at nought. Things formerly re-

garded as sacred are now common, and spots of ground formerly objects of religious veneration are now planted or built upon as occasion may require.

"We found that a *shipwrecked party* had made Savage Island about a fortnight before our arrival. They were twenty-one in number, and belonged to the 'Legerdemain,' a vessel about 300 tons burden, from California, bound to N. S. Wales, which was wrecked on a shoal a short distance to the south of Savage Island. They made the heathen part of the Island. The natives spared their lives, but took from them the *raft* they had constructed, and robbed them of almost everything they possessed. They were glad to escape with their lives. Seventeen of them left the island in the long boat, and reached Tutuila in safety, where they were very kindly treated, and the remaining four left in another boat, and according to the account of the natives, made for Tonga. It is a great mercy they escaped with their lives. We were interested in learning from the captain, whom we met in Samoa, that there was *one* belonging to the Christian party among the natives into whose hands they fell, and that his conduct towards them was different from that of the others. It is even possible that they owed their lives to his influence. Had they made the Christian part of the island, it is almost certain that the teacher would have been able to save their raft, and all their wearing apparel, and perhaps other parts of their property. As it was, the wonder is that their lives were spared.

CONCLUDING REMARKS.

"In concluding our report, we do not think it necessary to add much in the way of general remark: the facts we have to present will speak for themselves. We have never before had *such* facts to report connected with our efforts in Western Polynesia. Hitherto trials, difficulties, discouragements, have been the leading characteristics of the fields of labour to which these remarks refer. Nor are these wanting now in many parts; but there is vastly more of a decidedly encouraging character than we have ever had to report before. A decided impression is now made on every field in which our teachers are labouring. In some, the way is fully prepared for missionaries; in others, it is more than prepared—the fields are *white unto the harvest*. A deep,

wide-spread, and constantly-widening interest is awakened: multitudes of immortal creatures are awakening to a consciousness of their high destiny. They are casting off—in many cases they have cast off—the delusions of paganism, and are turning to the precious truths which it has been our high privilege to make known to them. A new world is as it were opening upon them, and they are becoming conscious of wants and desires they never knew before. We have been instrumental in awakening them to this consciousness, and leading them to feel after something to meet the wants of their spiritual and immortal nature, and to us they are, of course, looking to have their craving necessities met and supplied. To whom else can they look? Verily, we are their debtors. We have gone among them, and called their wants into *conscious* existence, and we are doubtless under the most solemn obligation to meet these wants to the utmost of our ability. We *have so far* fulfilled this obligation: we have so far met their wants; but the time has now fully come when something must be done on a much more extended scale. Their wants are continually and rapidly growing, and unless something be speedily done to meet them to something like an adequate extent, the consequences must be very sad. Unless missionaries are speedily among them to preach the Gospel to them; to give them the Word of God in their own tongue; to furnish them with school books, &c., &c., we shall be in danger of losing our past labour, and proving unfaithful to the high and holy trust confided to us by the Head of the Church.

"Oh! will not the oft-repeated entreaties of Tana—the earnest appeals of Fate—the heart-stirring movements on Lifu and Maré—the *voice from Eramanga!*—Oh! will not these awaken effectually the interest and sympathy of those who have it in their power to respond? Oh! will they, *can* they, harden their hearts against such appeals, and shut up their bowels of compassion against those who so affectingly implore their aid? May the Lord of the harvest effectually arouse their sympathies, and very speedily may a goodly number of right-hearted and right-headed men assuredly gather, that the Lord has called them to take part in the great work now in progress throughout these islands!

MADAGASCAR.

IT will be in the recollection of most of our readers, that the Rev. William Ellis embarked on the 15th April ult., for Cape Town, with a view to the important object of making preliminary arrangements for the re-establishment of the Mission in Madagascar; and we hoped to have announced in our present number the fact of Mr. Ellis's arrival at Cape Town, and also to have communicated some information regarding his plans and prospects; but, up to the hour of going to press, the mail which was expected to bring this intelligence has not arrived.

In the mean time, we give the following extract of a letter from the Rev. J. J. Le Brun, dated Mauritius, 8th April ult., which will explain the cause of the temporary interruption of all intercourse between that island and Madagascar.

"In respect to the intelligence from Madagascar, all intercourse with that island having since November been interrupted, as is always the case during what we call the *winter* season in the tropics, we cannot state what are at present the dispositions of the Queen and young prince. The merchants at Bourbon, more impatient and less prudent than ours, have in January sent a vessel to Tamatave. It has not been heard of since, and it is therefore thought by everybody to have been lost. Nothing dismayed, they again equipped in March another vessel for that Island; but she cannot be on her return before the end of this month, if she meet not with the same fate as befell her predecessor. Should we learn anything new, or of importance, we shall not fail to apprise the Directors of it.

"In October last, the merchants here sent Mr. Mangeot to Tamatave to renew with the Queen and her people a treaty of commerce upon the same footing as in former times.

But he failed, merely because he had not with him the sum required by her Malagasy Majesty as the necessary condition of the re-opening of the ports of Madagascar. It may here be stated that the Queen has been 'graciously' pleased to reduce this sum from £8000 to £4000,—a noble measure. Oh, may it be the augur of better days! Unhappily, there is at Tamatave a great and powerful enemy of free-trade, a monopolizer, *par excellence*, Mr. Delastelle, who does all in his power to frustrate all plans and measures, the realization of which would ensure the so-anxiously desired object,—the re-opening of Madagascar to commerce, and through commerce to Missionary enterprise.

"Finally, our merchants have got up a public subscription, and have obtained, we believe, the required sum of £4000. They intend sending a deputation to Madagascar towards the end of this month. We shall acquaint the Directors in due time of the result of this new effort."

MISSIONARY CONTRIBUTIONS.

From 2nd May to 14th July, 1853, inclusive.

<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>		<i>l. s. d.</i>	
G. B. T.	50 0 0	Mr. Farren, for the		moting Female		Joshua Wilson, Esq.,	
Mrs. A. Haldane ..	10 10 0	Press at Vizagapa-		Education in the		for the Nagercoil	
Mrs. F. Smith, (A.)	5 5 0	tam	1 0 0	East; for Mrs. W.		Seminary	2 0 0
Ditto, for Chinese		W. C.	1 0 0	Porter's School,		W. Strutlers, Esq.,	
Boy, Frederick		Mrs. Smith	0 10 0	Madras	12 0 0	for School at Cud-	
Smith	5 5 0	T. G., by Messrs.		Ditto, for Mis.		dapah, including	
J. Rogers, Esq.	5 0 0	Ward and Co.	0 10 0	Young's School,		the support of a	
A. Z.	3 0 0	F. A.	0 1 0	Amoy	31 0 0	boy	12 0 0
Mr. G. Key	2 2 0	The Society for Pro-					

	<i>l. s. d.</i>	<i>l. s. d.</i>
Mrs. W. C. Dyer, for the Widows and Orphans Fund	2 0 0	
Mrs. Whitlaw, for ditto.....	1 0 0	
For the Madagascar Mission.		
S. M. Peto, Esq., M. P.	50 0 0	
One who desires to acknowledge the hand of Providence in an improving trade.....	50 0 0	
J. Ballance, Esq.	10 0 0	
Lady Shaw	10 0 0	
Mr. G. Key	5 5 0	
Major Fenning	5 0 0	
Mr. F. Golding	5 0 0	
Rev. Dr. Harris.....	5 0 0	
J. Rogers, Esq.....	5 0 0	
Mrs. Wightman.....	5 0 0	
P. W. Z.....	2 0 0	
A Friend	0 5 0	
Miss Fleurean, additional investment for the Native Teacher, James Scott		
Mrs. Deacon, for two children, for the Missionary Ship. . .	1 1 0	
<i>London Auxiliaries.</i>		
Abney Chapel, Miss Hillum, for Madagascar.....	0 10 0	
Coverdale Chapel, Collections	8 16 6	
Eagle Court Sunday-school.....	4 6 6	
<i>Fetter Lane.</i>		
<i>Auxiliary Society.</i>		
Collected by Miss Watson and Miss L. Paterson—		
Mrs. Woodhem(A.) . . .	1 1 0	
Mr. Treasure	1 0 0	
Mrs. Griffiths	1 0 0	
Mrs. Herepath	0 10 6	
Mrs. Ikenati	0 10 0	
Miss Chant	0 10 0	
Mr. and Mrs. Varman . . .	0 10 0	
Mr. McMorrison	0 10 4	
Smaller Sums	0 16 4	
Collected by Miss S. Yates—		
Mr. Walton	1 0 0	
Mrs. Farrer.....	0 11 6	
Mr. Rivers	0 10 0	
Smaller Sums.....	2 9 10	
Mr. P. Mumford(A.) . . .	1 0 0	
Mr. Griffiths	0 10 6	
Mr. Southwood	0 5 0	
Mrs. Evans' Box	0 9 0	
Collections	8 0 0	
	20 13 2	
<i>Finsbury Chapel,</i>		
Juvenile Collection.....	2 6 7	
<i>Ilare Court.</i>		
Auxiliary.....	15 10 0	
For Madagascar.....	26 11 0	
	42 1 0	
<i>Hatcham Sunday-school</i>		
for Madagascar.....	0 11 0	
<i>Haverst. Ct. 1111, Missionary Boxes, One Quarter</i>		
	2 4 1	
<i>Lower Islington Sunday-school</i>	5 8 8	
<i>Mile End New Town, for Madagascar.. . .</i>	2 2 0	
<i>Paddington Chapel,</i>		
Young Friends by Miss Lowe, for a Native Teacher, to be called James Stratton.....	10 0 0	

	<i>l. s. d.</i>
Wardour Chapel, by Mr. D. Child ..	10 6 6
BEDFORDSHIRE.	
<i>Luton.</i>	
Moiety of Collections, &c., for General Purposes	30 17 0
For Native Teacher at Cuddaph, A. Webster.....	10 0 0
For Native Teachers at Samoa, J. K. Tranter and R. Robinson	6 0 0
For Madagascar.	
Mr. F. Davis	1 0 0
Mr. Tansley	1 0 0
	48 17s.
<i>Turvey, for Madagascar.....</i>	1 16 0
BERKSHIRE.	
<i>Farringdon Sunday-school, for Madagascar</i>	2 2 0
<i>Reading, Castle-street, Mr. Hoyle</i>	1 0 0
BUCKINGHAMSHIRE.	
<i>North Auxiliary Society, per Rev. T. P. Bull, Treasurer.</i>	
<i>Newport Pagnell.</i>	
<i>Rev. T. P. and J. Bull.</i>	
<i>Annual Subscriptions.</i>	
Mrs. Tye	1 0 0
Mr. T. P. Bull	2 2 0
Mr. Chapman	0 10 6
Mr. Osborn	1 1 0
Mr. Redden	2 2 0
Mr. Rogers	2 2 0
Mr. W. B. Bull	1 0 0
Rev. Josi. Bull	1 0 0
Miss Whitworth	0 10 0
Mr. Keop	1 1 0
Miss Smith	0 10 0
Mr. Coales	1 1 0
Mr. Elkins	0 10 0
For Native Teacher.	
Mr. Redden	1 1 0
Mr. Rogers	1 0 0
Rev. J. Bull	1 0 0
Mrs. Tye	0 13 0
Mr. J. Rogers	0 10 0
Mr. Osborn	1 0 0
Mr. R. Warr	0 10 0
Mr. W. B. Bull	1 0 0
Miss Garratt	0 4 0
Mr. Keep	1 0 0
Mr. Elkins	1 0 0
A Friend	0 5 1
"enny Society	0 10 0
Mr. G. Rogers	0 10 0
Missionary Boxes.	
Miss Coleman.....	0 4 0
W. and C. Chapman . . .	0 5 6
Mrs. Warren	0 15 7
Mrs. Spencer	0 2 0
Henry & Mary Bull . . .	0 15 5
Miss C. Aycrs	0 3 0
W. Petts	0 1 1
Miss Bromwich	0 4 1
Collection	11 3 0
for Madagascar.....	12 6 5
For Widows.....	4 0 0
	54 10 1
Acknowledged last year.....	16 6 4
	38 4 2
Olney.	
<i>Collections and Subscriptions</i>	6 17 6
<i>Stony Stratford.</i>	
<i>Rev. J. Ashby.</i>	
<i>Subscriptions and Collections.....</i>	2 13 6

	<i>l. s. d.</i>
<i>Stoke Goldington.</i>	
<i>Rev. J. Bartram.</i>	
Subscriptions.	
Mr. J. Adkins	1 0 0
Mr. W. Hancock .. .	0 10 0
Mr. W. Hillier	0 10 0
Missionary Boxes.	
Master Cooper	0 3 0
John Blunt	0 2 0
Thomas Haycock .. .	0 0 9
Mr. Garratt	0 0 8
Sunday-school	0 5 3
Annual Collection .. .	1 6 4
	3 18 0
Yardly Hastings.	
<i>Rev. W. Todman.</i>	
<i>Collection.....</i>	2 2 0
<i>Exs. 12 d. 1.</i>	
<i>52 13s. 8d.</i>	
<i>High Wycombe, L. C., for Bibles for Madagascar</i>	0 10 0
<i>Chesham</i>	8 5 0
CHESHIRE.	
<i>Macclesfield, Roestree Collection.....</i>	12 7 0
Sandbach, John Charles	
<i>Billington, seventh birthday present .. .</i>	5 0 0
For Madagascar.	
<i>Tattenhall, G. Jackson, Esq.</i>	1 1 0
<i>Edge Hall, Rev. J. Y. Dodd</i>	1 1 0
DERBYSHIRE.	
<i>Ashborne</i>	15 0 0
DEVONSHIRE.	
<i>Asminster.</i>	
Collections, &c.	5 7 0
F. Edwards, Esq.	1 1 0
Miss Symes	0 10 0
Mr. J. Willis	0 10 0
	7 8s.
<i>Bideford, A Friend ..</i>	5 0 0
DEVONPORT, Mr. J. Vigers, a Thank Offering for Madagascar.....	
	1 0 0
<i>Hmiton, A few Friends for Madagascar.....</i>	
	5 0 0
<i>Newton</i>	2 19 5
DORSETSHIRE.	
<i>Poole.</i>	
<i>In Account.....</i>	7 0 3
<i>Sunday-school</i>	2 5 2
	9 1 5s. 10d
<i>Shofiesbury</i>	4 2 4
DURHAM.	
<i>Hartlepool, Mr. Isaac Robinson .. .</i>	5 0 0
ESSEX.	
<i>Auxiliary Society, per T. Daniell, Esq.</i>	
<i>In Account.....</i>	100 0 0
<i>For Madagascar.....</i>	25 0 0
Colchester and East Essex Branch.	
<i>Per F. Bridge, Esq.</i>	
<i>Balance, 1852</i>	5 6 11
<i>In Account, 1853 .. .</i>	45 0 0
<i>Dunmow District, per Mr. B. Taylor ..</i>	47 10 2
	222 17s. 1d.

i. s. d.
Bungay 2 0 0
Bury St. Edmunds.
 Northgate-street Chapel.
 Mr. B. De Carle. 1 0 0
 Mr. J. Ridley 0 0
 Mr. S. Ridley, sen. 0 10 0
 Collections 12 11 0
 Ditto, Cockfield Chapel 1 2 0
 Miss Ellen Ridley's Class 0 4 2
 Missionary Boxes ... 1 9 10
 Communion-tablet at Northgate - street 2 6 0
 20 3 0
 Less Expenses... 0 12 6
 19 10 6

Whiting-street Chapel.
 Mrs. Adams 0 10 0
 Mr. Beard 1 1 0
 Mr. Cole 0 5 0
 Mrs. Joseph Cooper ... 1 1 0
 Mr. Isaac Cooper ... 0 10 6
 Mr. Denovan 0 10 6
 Mr. Gray-on 0 10 6
 Rev. T. G. Hickman ... 1 1 0
 Mr. Hadfield 0 10 6
 Mr. John Hunter, sen. 1 1 0
 Mr. Lankester 0 10 6
 G. Portway, Esq. ... 2 0 0
 Mr. John Portway... 0 10 6
 Mr. Roe 0 10 6
 Mr. Steward 1 0 0
 Rev. A. Tyler 0 10 6
 Mr. A. Hunter 0 10 6
 Mr. W. Ridley 0 10 6
 Ladies' Association 1 13 6
 Sunday-school Children 1 2 0
 Collection after Sermon..... 5 2 6
 Additional, by Rev. A. Tyler..... 0 10 0
 Mr. Steward, for Madagascar..... 0 10 0
 22 12 9
 Less Expenses.. 0 18 0
 21 14 9

Clare, Collected by Widow Soundy for Madagascar 0 10 0
Stowman's, for the Native Girl, Mary Prentice, Mirzapore Orphan School, collected by Mrs. Thomas Isaac (3 yrs) 0 0 0

SURREY.
Croydon, Miss Humphrey 2 2 0
Dorking, on account 17 14 5
Egham Hill 6 0 0

Kington.
 Public Collections... 17 9 6
 Sunday-school Children 2 19 9
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 J. Dawson, Esq. (A.) 2 2 0
 Old Sunday-school, for Education in India 5 0 0

Norwood, Public Collections 21 0 0

Tooting.
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 B. Miller, Esq. 5 0 0
 Collected by—
 Mrs. Chapman 2 6 6
 Miss Jane Hans 4 9 10

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 For Widows and Orphans' Fund .. 3 11 6
 261. 11s. 6d.
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Birmingham.
 Dr. Fearon (D.) 10 0 0
 Ditto for Madagascar 10 0 0
 Carr's-lane Missionary Working Society, for the surviving twin, at Bellary, named John Angell James 2 10 0

Stretton-under-Fosse.
 Rev. J. Harrison, for Madagascar .. 0 10 0

WESTMORELAND.
Kendal.
 For Madagascar, by R. Benson, Esq. 1 0 0
 Miss Wakefield 1 0 0
 Edwd. W. Wakefield 5 0 0
 John J. Wilson ... 2 0 0
 William Wilson ... 2 0 0
 John Wakefield ... 2 0 0
 G. F. Braithwaite.. 1 0 0
 Edward Whitwell .. 1 0 0
 Mrs. H. M. Whitwell 1 0 0
 John Somervell ... 2 0 0
 Mrs. H. W. Wilson 1 0 0
 Misses Greenhow .. 1 0 0
 Chas. L. Braithwaite 1 0 0
 R. M. Somervell .. 1 0 0
 Robert Benson 2 0 0
 Robert Braithwaite 1 0 0
 Isaac Braithwaite .. 1 0 0
 W. D. Crowson 5 0 0
 James Cropper 1 0 0
 Miss Clay 0 5 0
 Richard Nelson 0 5 0
 Isaac Whitwell ... 0 10 0
 Miss E. Wilson 0 10 0
 Jas. Thompson 0 10 0
 Mrs. Cornthwaite .. 0 2 0
 Mrs. Le Breton ... 0 10 0
 Mrs. Marriott 0 10 0
 Mrs. McNaught..... 0 10 0
 Edmund Cockshutt 0 5 0
 Mrs. Baralough ... 0 2 6
 35 19 6

YORKSHIRE.
Deursbury, Ebenezer Chapel, for Madagascar..... 11 10 0

Halifax District.
 Per J. Baldwin, Esq. Square Chapel.
 Subscriptions 18 11 0
 Bramley-lane Chapel.
 Subscriptions 7 5 0
 Annual Scrmons and Meeting.
 Sion Chapel.
 Collection 47 0 8
 Public Meeting ... 15 0 2
 Square Chapel.
 Collection 120 1 9
 Harrison-road Chapel.
 Collection 13 14 1
 221 12 8
 Less Expenses.. 14 6 0
 207 6 8

Huddersfield.
 Highfield Chapel.
 For Madagascar.
 Mr. J. Smith 2 0 0

i. s. d.
 Mr. T. Denham 1 0 0
 Mr. H. Edwards ... 0 10 0
 Mr. R. Dewhurst .. 0 5 0
 Mr. W. Watkinson ... 0 5 0
 Mr. G. B. Garnett .. 0 2 6
 Mr. E. Clayton ... 0 2 6
 Mr. Heron 0 2 6
 Mr. Lord 0 2 6
 Miss H. Eastwood .. 0 5 4
 Mrs. Ogston 0 5 0
 Mrs. Matthews 0 5 0
 Mrs. Byram 0 5 0
 Mrs. Lees 0 5 0
 Mrs. C. Brown 0 5 0
 Mrs. Allan 0 2 6
 Mrs. J. Haigh 0 2 6
 Mrs. Crook 0 2 6
 Small Sums 0 2 6
 Mr. W. Abbey 0 2 6
 6 11 6

Morley.
 Rehoboth Chapel.
 For Madagascar.
 Mr. N. Dixon 2 0 0
 Mrs. Joshua Asquith, and Family 1 0 0
 Mrs. Mitchell 1 0 0
 Mr. J. Vinny 0 5 0
 Collections at Prayer Meeting ... 1 14 9
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Pateley Bridge.
 Mrs. Taylor 1 0 0
 Mrs. Wigglesworth 0 10 0
 Collections 2 2 4
 Missionary Boxes .. 2 16 5
 Exs. 8s. 9d.; 6/-

Selby 17 0 0
Sheffield.
 Auxiliary Society, on account 70 6 0
 For Madagascar.
 G. Hadfield, Esq., M. P. 10 0 0
 R. Waterhouse, Esq. 5 0 0
 R. Leader, jun., Esq. 5 0 0
 J. W. P. Smith, Esq. 5 0 0
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 Mrs. M. A. Woodhouse 1 0 0
 Mrs. W. Rawson ... 0 10 0
 101/-

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York.
 For Madagascar, Salem Chapel.
 Collected by—
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 Miss Alice Bell 0 8 1
 Miss Stillito 0 7 5
 Miss Midgley 0 2 7
 Master J. Hebden .. 0 3 4
 Master J. Outhwaite 2 10 6
 Master W. Lawson .. 0 10 6
 Master E. Lawson .. 0 6 0
 Master E. Clarke ... 3 4 4
 Master F. Mountain 0 7 0
 A Friend, by the Rev. J. Parsons ... 0 5 0
 By Mrs. Allen 0 2 5
 5 18 3
 7 1 1
 12 18 4

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Cardiganshire Auxiliary.
 Rev. D. Jones,
 Treven, Collection 1 10 10
 Ditto, Sunday-school 2 14 9

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 Brynwynn, Collection..... 1 6 1
 61. 11s. 6d.
Buckley Mountain,
 per Mr. Catherall 1 15 0

Swansea.
 For Madagascar.
 Public Meeting 5 0 0
 D. Walters, Esq. 1 0 0
 Sunday-school 0 10 6
 Exs. 8s.; 6l. 2s. 6d.

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 Rev. T. Thomas.
 Sunday-school 1 0 0
 Collection 2 12 0

For British Missions 3 12 6
 0 12 0
 3 0 0

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Blairgowrie, Corsie Sabbath - schools, for Madagascar .. 0 5 0

Broughty Ferry, near Dundee.
 Dr. Dick (A.) 0 10 6

Campbeltown.
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 Mrs. M'Robert 1 0 0
 Mrs. M'Robert's Infant School 2 6 6
 Miss Liddle 0 10 0
 Miss L.'s Scholars .. 0 3 6
 5 0 0

Dundee, Trottick Sabbath - school, for the Native Boy at Salem, Joseph Cable 3 0 0

Falkland, Congregational Church..... 1 0 0

Hawick Congregational Sabbath - school, for Madagascar..... 0 17 0

Kirkaldy, Mr. R. Philip's Annuity ... 4 0 0

Kirkwall.
 Auxiliary.
 Mr. George Robertson, jun., Treasurer,

Collection 0 16 6
 James Baikie, Esq. ... 1 1 0
 Rev. David Brown... 0 10 6
 Mr. Geo. Robertson 1 0 0
 Mr. James Tait ... 0 10 6
 Mr. James Shearer... 0 10 6
 Mr. John Fotheringham 0 10 0
 Mr. D. Metheson ... 0 10 0
 Rev. D. Ramsay.... 1 1 0
 Mr. George Barwick 1 0 0
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12 15

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